

The Chronicle and Index

OF THE UNITARIAN SOCIETY.

No. 41, Vol. iv.]

BELFAST, MAY 1st, 1884.

[For Gratuitous Circulation

THE Rev. J. C. Street begs to acknowledge receipt of the following contributions in aid of the publication and gratuitous circulation of the *Chronicle and Index*. J. G., Belfast, 1/-; A. W. Grant, Glasgow, 2/6; Mrs. Russell, Belfast, 10/-; D. Bulmer, Belfast, 2/6; Two Evening Hearers, 5/-; Mrs. B., 1/-; Mr. Worthington, Belfast, 2/6.

WE call special attention to the Unitarian Anniversaries this year, and refer our readers to our advertising columns for particulars. We hope our friends in town and country will do all in their power to make the services and meetings successful. The preacher for the year is a well-known and able man, who, both on account of his own powers and the services he has rendered for the cause of freedom, will be sure to be a centre of interest. We are to be favoured with representatives from London, Glasgow, Manchester, &c., and among those who have already arranged to be with us are Mr. F. Allen, of London, Mr. J. Graham, and Rev. C. J. Street, M.A. of Glasgow. We look for good attendances and collections at the Sunday Services, for a full meeting of Ladies and Gentlemen at the Breakfast Table in Lombard Street, and a large gathering at the Annual Meeting in Rosemary Street Lecture Hall. Let each one do his best and our 53rd Anniversary will be in every way a crowning success.

THE Rosemary Street Sunday Evening Lectures were continued during the month of April, and were largely attended. The subjects were as follows:—

April 6.—“Palm Sunday and its Lessons.”

„ 13.—“Resurrection.”

„ 20.—“Counsels to Young Men.”

„ 27.—“Counsels to Young Women.”

AT the last ordinary meeting of the Mutual Improvement Association for the present Session, held on Monday, April 7th, the Rev J. C. Street in the chair, a very able Lecture on “Chatterton and the Rowley Romance,” was delivered by the Rev. F. Thomas, of Newcastle. A hearty vote of thanks was given to Mr.

Thomas, after addresses by Mr. George Fisher, Rev. J. E. Stronge, Mr. Cuming, Mr. O'Connor, and others. We append a report of the Annual Meeting of this valuable society.

The annual business meeting and closing soiree of the Mutual Improvement Association was held in the Lecture Hall, Rosemary Street, on April 21st. There was a large attendance. After tea, the chair was taken by the president, the Rev. J. C. Street, who, in his opening address, said they were met under very favourable auspices. They had concluded one of the most successful seasons that the Mutual Improvement Association had ever experienced. They had terminated the twelfth year of their history, and had proved themselves to be a permanent literary and social institution in Belfast. They were no longer feeling their way into life, as they had established a very solid position, and won for themselves in literary matters a name not to be despised among kindred literary associations. The reports to be presented to them would show the nature and extent of the work that they had been engaged in during the past session; and the financial statement, as usual, would commend itself to them as a most encouraging document. They would see that they had not only paid their way, but that the treasurer had a substantial balance in hands. (Hear, hear.) That night they were holding the annual meeting for the reception of reports and for the appointment of office-bearers. The retiring committee were to give an account of their stewardship; and he did think that the audience would say that the committee were able to give a good account of themselves. (Hear, hear.) He was glad to be able to state that nearly all the members of the past committee were ready to serve the society again, and that only a certain number of nominations had been made; and it just happened, by that wonderful law of arrangement and good order, that just as many persons had been nominated as there were places to fill, so that he should not have to ask them to vote. In the establishment of that

society they sought two main objects. One was the literary and intellectual cultivation of its members, and the other was the development of social life among those who otherwise would hardly ever be brought together. With regard to the first object they had in view, it was not vain to say that they had been eminently successful. They had developed a large amount of literary and intellectual activity, and some of them who were getting grey in the service of the society had been considerably startled by the brilliancy of the productions of the rising members of the association. They knew that some former members who had gone away had made a position for themselves and had won real distinction, and no doubt many of its present members would also distinguish themselves. The literary and intellectual work accomplished by the association so far had been eminently satisfactory, and they had great confidence with regard to the future of the Association. As to the second object they had in view in the establishment of the association, that meeting would bear testimony that they had not been altogether unsuccessful in their efforts. Session by session they had several pleasant social gatherings of their various members. They had been drawn together from different homes and different churches. They knew nothing of each other till they came there, and then the association became one great united happy family. He ventured to think, after their meeting there that night, that they should go towards their thirteenth year with good heart and good hope, and with a pretty strong assurance that, inasmuch as the twelfth year was better than all its predecessors, the thirteenth would leave the twelfth far behind and that they would go on prospering with even greater success. (Applause.)

Mr. ROBE, one of the secretaries, read the report, which showed that twelve new members had been added to the roll, which now numbered 138. The treasurer's report showed that there was a balance of £24 to the credit of the society.

Mr. DARBISHIRE moved the adoption of the report, which was seconded by Mr. BULMER, and passed unanimously.

A vote of thanks was also passed to the office-bearers of the association on the motion of Mr. RIDDALL, seconded by Mr. VINYCOMB, and responded to by Mr. ROBE.

Mr. ROCHE moved a vote of thanks to the

ladies, for their indefatigable labours on behalf of the association.

Mr. CUMING seconded the motion, and it was passed unanimously.

Rev. J. A. KELLY responded for the ladies.

The office-bearers for the ensuing year were then appointed.

Mr. H. DARBISHIRE moved that the best thanks of the meeting be given to the chairman for presiding, and for his uniform exertions to further the interests of the society.

Mr. F. D. F. O'CONNOR, in seconding the motion, said he believed the association owed much of its vigour and life to its president, who was always most active in his efforts for the welfare of the members.

Mr. Street having replied,

An interesting evening was spent in inspecting the pictures and various interesting articles that had been kindly lent for the occasion. The following were among the contributors:—Dr. Malcomson, Messrs. R. Welch, J. Vinycomb, W. Rodman, Rev. J. C. Street, Robert Reid, W. J. Roche, &c. Musical selections were rendered by Miss Green, Mr. Hiram Galloway, Mr. J. H. M'Cracken, Miss Coleman, and Dr. M'Caw. Readings were given by Mr. Hugh Hyndman, and the Rev. J. E. Stronge. The proceedings terminated after a very enjoyable evening.

THE "Children's Church" at Rosemary Street held its monthly service on Sunday, April 6th, when there was a large attendance of scholars, teachers and friends. There was also a good attendance of children from Hopeton Street. The Hymns were given out by Mr. Sydney H. Street, and Mr. Darbishire conducted the Devotional Service. The address was delivered by the Rev. J. C. Street, whose subject was "God in Nature." The second of the Rev. C. J. Street's "Devotional Services for the young" was used on this occasion, and it was evidently greatly enjoyed by the children.

WE renew our appeal to those who act for the Non-Subscribing Churches in the North of Ireland that they should, in the coming summer season, when so many Unitarians will be away at the sea-shore, arrange for regular or occasional services at places of public resort, such as Bangor, Newcastle, and Portrush. All other churches manage to do this work, and our people

in England have held services at places like Southport, Scarborough, Blackpool, and Douglas, until churches have been established there. Can we not, in a modest way, emulate this example? We may not be able to do as much, but to do nothing, as in former years, will be a scandal.

It will be remembered that for several years past Religious Services have been held at Douglas, in the Isle of Man. The small nucleus of friends there have taken heart and purchased a good church, built by the Congregationalists, and they are just about to open it for worship. They have raised a fair sum of money among themselves, and now they appeal to Unitarians in the United Kingdom for aid in wiping away the debt that remains. We do not know a more interesting or deserving case, and trust that in Belfast friends will be found who will be willing to contribute to this good object. The Rev. J. C. Street is to preach in this new church on Sunday, May 11th, and he would esteem it a great pleasure to be the bearer of any contributions in aid of the Church. Any sums, small or large, will be gladly received by him.

THE "Children's Church" at Hopeton Street held its Monthly Worship on Sunday, April 20th. There were upwards of a hundred children present, many of them, as usual, barefooted and in tattered clothes, and there were a number of teachers and friends present. The order, reverence, and attention, were most commendable. Mr. W. W. Drummond gave out the Hymns, Mr. Bulmer read the Lesson, and the Rev. J. C. Street offered Prayer, and afterwards gave an address on "Lessons to be learned in a Garden." The children followed the address with the greatest interest.

THE concluding Meeting of the Band of Hope in connection with Hopeton Street Sunday School, was held on Thursday, April 17th.

Tea was provided to Members at 7 o'clock.

The Rev. J. C. Street occupied the Chair.

The proceedings opened with a hymn followed by a short address from the Chairman. Songs were then rendered by Miss Fisher and Mr. Neilly and a Pianoforte Solo by Mrs. M'Mechan.

A short play entitled "The Hunchback," was then performed by Members of the Rosemary Street Sunday School and was received with great applause by the children; the acting, singing, and costumes were capital.

An appropriate address by the Chairman followed by a hymn heartily joined in by the children concluded the proceedings.

On Friday evening, March 29th, a Sunday-school conference was held in the schoolrooms belonging to the Church of the Second Congregation, Rosemary Street. Tea having been served, the chair was taken by Mr. Robert M'Calmont, F.C.S. Amongst those present were Rev. J. C. Street, Rev. T. Dunkerley, B.A., Rev. J. E. Stronge, Rev. J. A. Kelly, Messrs J. M. Darbshire, J. Worthington, W. J. Roche, L. Dobbin, Ph.D.; W. H. Drummond, J. Neilly, S. H. Street, &c. A hymn having been sung, the Rev. Mr. Dunkerley engaged in prayer. Mr. Darbshire then read letters of apology from the Rev. John M'Caw, Rev. D. Thompson, Rev. Alfred Lancaster, Rev. J. Cooper, Rev. Harold Rylett, Mr. Thomas M'Clelland, J.P., &c. The Chairman, in a few appropriate remarks, introduced Mr. James Worthington, and asked him to proceed with the reading of his paper on "The Work of Sunday-Schools, viewed in its bearing upon, and relation to, general social life." Mr. Worthington then proceeded with the reading of his essay, in which he treated of the Sunday-school as a great social institution, of the sphere of its work, the necessity for the work, the obstructing and counteracting influences, and what he regarded as the highest or true object of Sunday-schools. He spoke of the relations between rich and poor, employer and employed, dealing with many of the problems of life and duty, and advocating kindness and love instead of harshness as a means for effecting reform amongst the masses. In some Sunday schools, he said, the teaching was dogmatic, and the present life was lost sight of. There was monotony in the teaching, but, if life was valued as a great gift of the Creator, they would teach the best method of living it. The mere dry theological teaching was beyond the comprehension of the majority of Sunday-school scholars. He would say to teachers, "Study the Gospels, but donot degrade them into a common reading book." The value of the Scriptures was not in the letter but the spirit. The essayist advocated the opening of libraries and museums on Sundays, this being, he contended, the only day upon which the working classes could enjoy such luxuries. At the conclusion of the essay, Rev. Mr. Stronge said their could be no doubt that

Sunday schools were one of the many philanthropic institutions established for the purpose of alleviating the sufferings of the poverty-stricken masses. If Mr. Worthington would just visit the Sunday-school with which he (Mr. Stronge) was connected, he might change his mind as to the value of Sunday-schools. He had about ninety scholars eager for information, and a staff of teachers who worked together most harmoniously. Mr. Darbishire said he considered the first object of a Sunday-school teacher was to make himself cognisant of the characters of the children under his care. No person should undertake the responsibilities of Sunday-school teacher without being convinced that he was able to perform the duties. Teachers should go to their schools on Sunday morning knowing exactly what they were going to say to their pupils. The desire of the teachers should be to know the best way of imparting information to the scholars. They should interest themselves in the scholars, and perhaps in the family relations of the children. Rev. J. A. Kelly said there were in Sunday-schools elements that made up their national prosperity and national wealth. As things in general were improving at the present day, so Sunday-schools would have better results in the future than in the past. Teachers should strive to inculcate habits of industry and thrift in the minds of youth. He thought it was their duty to teach the Bible, and explain to the children their views of it. He would be very sorry to see the Sunday-schools going down, and he thought they should go on in the work humbly, reverently and faithfully. Rev. Mr. Dunkerley thought teachers should not teach dogmas or opinions concerning any book, but the simple duties of life. Mr. Darbishire, Mr. Drummond, Mr. Alexander Robb, and Mr. Roche also spoke. Rev. J. C. Street said as every sentence was uttered by Mr. Worthington he had looked behind the words of the essayist to his thought, and he saw in him possibilities of usefulness and helpfulness that he hoped would be amply fulfilled. There was not in this world so powerful an influence as the influence of love, and on no section of the community was its influence greater than on the youth. He thought it possible to have twenty Sunday-schools instead of two in connection with his Church in Belfast, all that was wanted being the proper kind of workers. He begged to return to Mr. Worthington

his best thanks for the essay read that evening. Mr. Worthington having replied to his critics, a hymn was sung, and the interesting proceedings terminated.

A RATIONAL VIEW OF THE BIBLE.

A lecture on the above subject was delivered in the Renfrew Town Hall, the other evening, by the Rev. Christopher J. Street, M.A., of Glasgow. There was a good attendance. The Rev. Frank Walters occupied the chair, and, after praise and prayer, delivered an excellent address in explanation of the objects of the Scottish Unitarian Christian Association, which Mr. Street represented. The person who interrupted the proceedings on a previous occasion desired to criticise and discuss the last lecture before the lecturer should be allowed to proceed; but the chairman ruled that questions should only be asked after the lecture was finished. Thereupon the individual in question left the meeting, amidst the signs of disapprobation on the part of the audience. The rest of the proceedings were quiet and decorous.

The lecturer pointed out that the Christian Bible was only one of the world's many bibles; but from it three great world-religions had sprung—viz., the Jewish, the Christian, and the Mohammedan. The Mohammedan had his Koran, the Egyptians their Book of the Dead, the ancient Hindoos their Vedas, the Parsees their Zend-Avesta, the Chinese their Sacred Books of Kings, the Buddhists their Tripitaka; and each religion attached special value to its own bible. Buddhism had more disciples than Christianity, and three-fourths of the inhabitants of the world at this moment were outside of Christianity. Some orthodox friends shook their heads sadly when they heard about inquiries into other religions and other sacred scriptures, not considering that the Buddhist might shake his head just as sagaciously if he found some one professing his own faith actually daring to inquire into the meaning of that heresy called Christianity, and that heathen book called "the Bible."

"O wad some power the giftie gie us
To see oursel's as ithers see us."

Our Bible must be content to take its place alongside of the other Bibles of the world. Ought we not to be ashamed when we hear Christianity spoken of as the true religion and all the rest false? True religion would have more charity.

If Christianity would become a little more like its founder, humble and gentle and forbearing with those who conscientiously took a different position, it would be much more of a religion, and have a far deeper influence on civilization. Let it learn to take its place side by side with the other world-religions, towering head and shoulders above them in the sublimity of its grand principles, no doubt, but from that very fact not obtrusive or overweening. The lecturer next pointed out that the Bible is a religious literature, and not a single book. The huge mistake in the treatment of the different books of the Bible was when they were regarded not each on its own merits, but each merely as a fragment of one great book. Vast differences in time, place, culture, and tone of thought were overlooked when the words of a Moses were revered as the words of a Paul or a James. The Bible, instead of being one book, was a whole library, containing in its present form no less than 66 books, mostly written by different persons in ages far removed from one another, in places very far apart, and under circumstances the most varied. For the most part the writers were unacquainted with one another; and we must never forget to allow for those local associations which at all times have coloured the expression of religion, making the dominant form of Christian faith in our own country, *e.g.*, Episcopalian in England, Presbyterian in Scotland, Roman Catholic in Ireland. The authorship of many of the books in the Bible was quite unknown, and of others uncertain; the exact time of writing can seldom be fixed; and there are abundant evidences that many of the documents, such as the books of the Law in the Old Testament and the Gospels in the New, are not now in the form in which they were first written. Yet if the various books were all infallible expressions of the only revealed plan of salvation, we ought at least to be able to put our finger on the authorship, genuineness, and exact date of each. The growth of the Old and New Testaments was then pretty fully indicated, the object of the various books being commented on. The Old Testament was the literature of the Jewish nation, being a collection of history, tradition, legislation, novels, dramatic poetry, pessimistic philosophy, hymns, maxims, amorous poetry, and glowing sermons. Its truest glory was to be found in the Psalms and prophetic writings. The canon of the Old Testament

was not closed finally until shortly after Christ's time, and then certain books were excluded (now called the Apocrypha of the Old Testament), some of which were much superior in tone and teaching to some of the writings admitted within the circle. Orthodox Protestantism believes in the inspiration of the morose Ecclesiastes, though not in that of the inspiring Ecclesiasticus; it accepts the fleshly Song of Solomon, and rejects the thoughtful Wisdom of Solomon; it puts faith in the Book of Chronicles, but not in the two books of Maccabees. The freer mind would judge each book on its own merits, whether it be written with or without the canon. The New Testament was a literature that had its starting-point in the career of Jesus of Nazareth. It was a collection of writings about him, containing several independent versions of the story of his life, different accounts of his teachings, a record of the doings of his chief followers, a series of letters written by the first preachers of Christianity to the infant churches struggling for existence, and a dream of the end of the world, which all the first Christians believed was to be close at hand. Jesus came and left a vast influence on the life of His time, gathering round Him a band of devoted disciples. His time was too much occupied in dealing with the needs of His own age that He kept no record of His own teachings, and those who hung upon His lips were too much absorbed in Him to think of the importance of so doing. It is only when the Teacher had in His death displayed the crowning triumph of His life and teachings that the followers began to wish that some record had been kept. His words were fast fading from their memory, losing some of their deep significance or gathering unworthy accretions as they are told by imaginative and excitable believers, and the need was felt for those who had been nearest to the Master to write down what they could remember of His lessons and actions. Long years after His death these various records were gathered together and edited by faithful followers; and so were produced the Gospels according to the tradition from Matthew, or Mark, or Luke. The fourth Gospel was of much later origin, and therefore much less historical, written probably, by a John, but not by the disciple John, composed in a foreign country, bearing the impress of foreign thought, and being an attempt to

reconcile Egyptian speculation with the mission and teachings of Jesus. The canon of the New Testament was not settled definitely until the Council of Carthage in 397 A.D. At times before that Hebrews, James, and Revelation had been excluded from the circle of inspiration, and other early Christian writings (now known as the Apocrypha of the New Testament) were included—*e.g.*, the Epistles of Clement and Barnabas, the Shepherd of Hermas, and the Gospel according to the Hebrews. The early Christians never dreamed of regarding the first Christian writings as specially inspired, and the writers had no idea that they were setting down records which after ages would deem to be infallible inspirations from God. The great charm and glory of the Bible was its intensely human spirit; here lay the secret of its power. Just so far as it represented the real experiences, and wants, and aspirations of human life was it valuable to us to-day. Above all the Bible was to be valued because of its truthfulness and simplicity. Its writers have turned their own hearts and souls inside out for us to see them just as they are. As an infallible book, the Bible would be a sad failure; but as a golden treasury of religious growth, as a pretty faithful and transparent record of the religious history of a nation whose ideals were the highest if its achievements were almost the lowest; as a spiritual storehouse from which we can take down at will the sublimest thoughts and most precious truths that the world has ever known, we thank God for its influence on the life of the world. What remains for us to do (the lecturer proceeded) is to gather from the pages of the Bible all that is helpful and instructive for the life of to-day, leaving its mistakes and contradictions to one side as the best proofs of the honesty of its writers, and employing our own God-given powers of reason and conscience to judge between the true and right, and the false and wrong. Reason, or the power of of thought, was able to find out the *true*. Conscience, or the moral sense, was able hold up the *good*; and when both these faculties were carefully educated, they made no mistake. Treated in this way, the Bible soon showed its surpassing worth. No other book could be found containing such grandeur of conception, such purity of thought, such devotion to righteousness, such loyalty to truth, such fervency of aspiration as the Bible; no other book breathed

such true religion, or presented us with such views of God and duty; no other book was so full of hope, of faith, of universal love. We might, and ought to look to the other Bibles of the world, and, in all, we shall find much to appreciate and admire, but not one could bear comparison with the Christian Scriptures. They of the freer faith yielded to none in their appreciation of the Bible's real worth. What was needed to-day was an intelligent appreciation of it. The independent thinker, in clearing away the mists and halos of superstition that have gathered about the book, loved it all the better, because he saw it no longer through a glass darkly, but face to face. Here, indeed, he felt, was a glorious indication of the Spirit of God moving in the hearts of mankind, and leading them to diviner things; and so he went on his way rejoicing, filled with grateful thanks to Him, that men like unto ourselves had left to mankind a precious and imperishable heirloom, bright with their best thoughts and rich in unfading glory.

The lecture was well received, and at the conclusion, a strong desire was manifested that Mr. Street should come back and give some further lectures in Renfrew. The audience was gratified at the announcement that Mr. Street would lecture on "The Doctrine of the fall of Man," and on "The Dignity of Human Nature."

The Treasurer of the Unitarian Society begs to acknowledge receipt of the following subscriptions for 1883:—

UNITARIAN SOCIETY.

W. Davidson, J.P., Rademon, ...	£0	10	0
Miss Martin, ...	0	2	6
Miss Johnstone, ...	0	3	0
Rev. J. A. Kelly, ...	0	2	6
W. A. Adamson, Carrickfergus, ...	0	2	6
J. E. Adamson, ...	0	2	6
Robert Magill, ...	0	2	6
W. Barron, ...	0	2	6
James Logan, ...	0	2	6
W. Jellie, ...	0	2	6
J. O. Abernethy, Comber, ...	0	2	6
Thomas Andrews, ...	0	5	0
Rev. T. Dunkerley, ...	0	5	0
Dr. Frame, ...	0	2	6
James Milling, ...	0	2	6
Robert Simpson, ...	0	2	6
James Bailie, Portloughan, ...	0	2	6

For 1884,

Killinchy Congregation, ...	1	10	0
F. B. Orr, Comber, ...	0	2	6
James Shields, ...	0	2	6

Alexander Shields,	0	2	6
Robert Simpson,	0	2	6
David Todd,	0	2	6

CHRONICLE AND INDEX.

J. G., Belfast,	0	1	0
A. W. Grant, Glasgow,	0	2	6
Mrs. Russell,	0	10	0
Two Evening Hearers,	0	5	0
D. Bulmer, Belfast,	0	2	6
Mr. Worthington,	0	2	6
Mrs. B.,	0	1	0

MANSEL SMITH, Treasurer.

THE UNITARIAN ANNIVERSARIES

(53rd Anniversary).

THE ANNUAL SERMONS,

On behalf of the Unitarian Society and
Sunday School Association, will be
preached in the

CHURCH OF THE SECOND CONGREGATION,
BELFAST,

On Sunday Morning and Evening, May 4th.

BY THE

Rev. WM. SHARMAN, F.G.S., of PLYMOUTH.

When Collections will be made on behalf of the
Society. Service at 11-30 a.m. and 7 p.m.

In the afternoon of the same day Mr. Sharman
will also preach at Moneyrea for the same
Society, at 3 o'clock.

THE ANNUAL BREAKFAST.

On MONDAY Morning a PUBLIC BREAKFAST
will take place in the Lombard Hall, at 9-30
o'clock. Tickets, 2/- each, to be had at the
Depository. Rev. J. C. Street will preside.

ANNUAL MEETING.

The Annual Meeting of the Society will be held
in the Rosemary Street LECTURE HALL, on
MONDAY EVENING, at 7 o'clock. H. Hyndman,
Esq., LL.D., in the chair.

The Reports for the year will be submitted,
officers for the ensuing year elected, and other
business transacted.

The Rev. W. Sharman, Mr. F. Allen (London),
Mr. J. Graham, and Rev. C. J. Street, M.A.
(Glasgow), and other Visitors and Friends
will be present and take part in the proceedings.

JAMES C. STREET, } Secretaries.
JAS. M. DARBISHIRE, }

The Committee of the Unitarian Society call attention to the undermentioned Tracts for the day, which may be had at 1d each, or at a reduction for large quantities:—

“Eternal Punishment,” Rev. Stopford A. Brooke.

“Doctrine of the Cross,” Rev. Frank W. Walters.

“Charles Darwin,” Rev. R. A. Armstrong, B.A.

“Investigation of Religious Truth,” Rev. W.

Gaskell, M.A.

“The Blood of Jesus,” Rev. Chas. Hargrove, M.A.

“Justification by Faith,” Rev. E. M. Goldart, M.A.

“How can a man Lose his Soul,” Rev. H. W.

Crosskey, LL.D., F.G.S.

“God in nature,” Rev. T. Elford Poynting.

“Survival of the Fittest,” Rev. C. T. Poynting, B.A.

“Waiting upon God,” Rev. J. Page Hopps.

“The Problem of Evil,” Rev. C. C. Coe, F.R.G.S.

“Is the Universe Good? Rev. Minot J. Savage,
Boston.

“Lord, Lord,” Rev. Charles Voyrey.

“Thy Kingdom Come,” Rev. P. H. Wicksteed,
M.A.

“The Rights and Liberties of the English People,”
Rev. H. V. Mills.

“The Martyrdom of Michael Servetus,” Rev. H. V.
Mills.

“Who are the Infidels?” Rev. H. V. Mills.

“My Creed,” Rev. G. T. Walters.

“The Call of the Spirit,” Rev. J. Page Hopps.

“What is Unitarianism?” (New Edition), Rev. J.
C. Street.

“Why I Became a Unitarian,” Rev. R. R. Suffield.

“Authority in Religion” (2nd Edition), Rev. J. C.
Street.

“The Bible,” Rev. F. W. Walters.

“A Free Faith,” Rev. Thos. Leyland.

“What shall I do to be Saved?” Rev. Christopher
J. Street M.A., also

“What do I Live for?” Rev. J. C. Street, Price 3d.

FOUR PAGE TRACTS FOR WIDE DISTRIBUTION*Just Published.*

“Fallen Humanity,” Rev. Christopher J. Street,
M.A.

“Man's Nature, a Prophecy of Eternal Growth,”
Rev. J. C. Street.

“The Atonement,” Rev. F. W. Walters.

12 copies, 3d; 100, 1/9; 1000, 15/-.

If any of our friends have got copies of the
Chronicle and Index for August and September,
1881, and November, 1882, and will kindly send
them on to the Depository, Queen's Arcade, they
will confer a favour on the Committee of the
Unitarian Society.

THE BELFAST UNITARIAN SOCIETY.

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J. M. DARBISHIRE, Belfast.
HERBERT DARBISHIRE, Belfast.

R. HUNTER, M.D., Larne.
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W. B. MINISS, Dromore.
W. G. MULLIGAN, Belfast.
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